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THE MOUTH OF THE Pit Stopped,

AND

The Smoke that hath ariſen out of it ſcattered by the breath of

TRUTH.

In Anſwer to a lying Story called *Hell broken Looſe*; or the Hiſtory of the *Quakers*, Publiſhed by *Thomas Underhill*, a ſeller of the Whores Merchandize, otherwiſe called *A book-ſeller*; his Lyes returned upon him, his accuſations anſwered and his envie declared, and Truth cleared from all his Reproaches.

By one that waits to ſee Death and Hell caſt into the lake of fire, with the Beaſt and the Falſe-prophet,

Francis Howgil.

LONDON,
Printed for *Thomas Simmons* at the Bull and Mouth near Alderſgate, 1659.

THE EPISTLE.

Thomas Underhill,

THou *ſeeds-man of Lyes and Slanders and falſe reports, whoſe* Hell is broken looſe, *and is ſpreading where the banks is not ſet nor the bounds, and thy greateſt madneſſe and rage is at them that trembles at the Word of God, and works out their Salvation* with Fear and Trembling, *and thy Lyes and Slanders and falſe reports we underſtand is ſet on ſale in ſuch a mans Shop to get gain upon the Innocent, and the ground is ſeen, and the Earth in which thou mayeſt ſow thy evil ſeed, and thy Lyes, ſlanders and falſe reports, who art a man fitted, whom the Devil hath found out to goon in his will, and to do his work, for a long time hath he been fitting of thee, and for a long time hath the ſeed been ſowen in thee, and now it is growing and buds forth, and* Hell is broken looſe; *but thou art taken (and the Hell) who art the Seedſ-man of the Devil that ſowes Lyes, the prince of death, but all is and ſhall be taken and caſt into the Lake of fire, the Hell, the Devil the Authour of thy work, and thou except thou ſpeedily repent. Was there ever ſuch a thing heard or ſeen, that* Thomas Underhill *ſhould gather up Lyes, ſlanders and falſe reports, and ſet them to ſale at the* Starre *in* Pauls Church-Yard, *as he calls it? there is a refuge of Lyes of his for any to*

ſhelter under that are given up to believe Lyes, but that will not ſave you from the ſtorme nor the wrath of the Almighty, but the Beeſom is witneſſed that ſweeps all the refuge of Lyes into the fire, and brings the Lyar to judgement, and thou wilt become a ſhame and a ſtinke to all modeſt and ſober people; the witneſſe in thy own conſcience ſhall witneſſe it. And doſt thou think that the Nations of England, Scotland *and* Ireland *do not begin to ſee your Prieſts and ſuch as thee that holds them up, and ſuch as thee calls Converts? What a ſtink and a naſty ſmel there is in your ſtreets, in your Towns, in your Steeple-houſes, as though you had never heard talke of God, and Chriſt; your natures are ſo unchanged, and your Prieſts haling up and down to Courts and Aſſizes, and caſts into priſons till death for their bellies and their mouths ſuch they do no worke for, and your priſoning and perſecuting for not ſwearing to the Prieſts Bill, and the Prieſts rude multitude breaking the windows, breaking up Meetings, and breaking the heads of people, the Servants and Meſſengers of the Lord, that you are almoſt become like a field of blood, whipping ſuch as warn you to repent, and here hell hath been broken looſe, and thou art a Seedſman of him that is out of the Truth, who art an Encourager with thy Lyes and ſlanders theſe perſecutours, but thy own words ſhall be thy burthen.*

G. F.

It

IT is written, He that watches for Iniquity ſhall be cut off, and the wickedneſſe of the wicked ſhall come to an end, although the long ſuffering of the Lord be great, who waiteth that men might return and ceaſe to work iniquity, and to ſtrive againſt his holy Spirit by which he reproveth the world of ſin and the wicked of their tranſgreſſions, and to this end hath he given a meaſure of his ſpirit to every man, (though contemned and diſpiſed by the wicked) that they might ſee themſelves and be humbled for their Iniquity and repent of their tranſgreſſions, yet notwithſtanding ſuch is the obſtinancy of many, as that they hate the reproof of Inſtruction, yea the ſcorners and the fools unto whom Wiſdom crieth, Return at my reproof, ſo that all are left without excuſe; Yet notwithſtanding though they reject the mercy and love of the Lord and gain-ſayeth his holy Spirit, though they do for a while perſiſt in their wickedneſſe, yet this ſhall be the end, the wicked ſhall not go unpuniſhed, of that, certain Teſtimony is given that God hath appointed a day wherein he will judge the ſecrets of all hearts by Jeſus Chriſt according to the Everlaſting Goſpel, which was declared and now is publiſhed again by them that are come and coming out of the Apoſtacy, and in that day thou *Thomas Underhill* ſhalt be convinced of thy ungodly deeds, and of thy hard ſpeeches and falſe accuſations, and reproachful calumniations and ſlanders, and of many falſe things which thou haſt charged againſt a people whom Chriſt hath Redeemed by his moſt precious blood, which thou ſhalt be judged for in that day, when terror ſhal fill thy heart & wrath come upon theefrom whence thou ſhalt not be able to flie, though thou may cal to the hard Rocks and to the high Hills which are in the tranſgreſſion, whoſe hands thou wouldſt now ſtrengthen againſt the Juſt, and blind their eyes, that ſo they might receive thy falſe ſuggeſtions and inſtigations, and ſo would perſwade them to ſtretch out their hands againſt them which is to be preſerved and cheriſhed, who are dear unto the Lord as the

Apple of his eye, but the Lamb of God who taketh away the sins of the World, who is arisen and arising in his power and might to make War in Righteousnesse against the beast and his power, the Mother of Harlots, and her golden Cup of fornication, against Antichrist & his men of War, against the Dragon and his Army, and he is travelling in the greatness of his strength, who shall subdue the Nations to himself, and break all the ungodly that stands is his way as a Potters vessel, and behold a numberlesse number hath taken part with him who rides on in the power and strength of his might, the least of which thou shalt not be able to stand before, but shalt vanish as smoke, and be consumed as stubble before the fire, which shall burn up all the ungodly, and melt them all away that hate the Lord, then shalt thou call to the Rocks and to the Hills, from whence thou now looks for Salvation, that thou might be preserved in safety still in *Babylon* where is thy habitation, and in the Region of the shadow of death which thou hast taken up for thy dwelling place) and that they might suppress that which thou calls Heresie and Blaspemy which hath invaded thy kingdom already, and put out thy light, and is staining that which thou glories in, and is bringing contempt upon thy mothers Merchandize, of which thy shop is filled with books of curious Arts, and made up in the Imaginations of men of corrupt minds, many of which is good for nothing but for the fire, which hath bewitched people from the simplicity of the Gospel, and hath darkned peoples understandings, and brought a mist and a cloud over peoples hearts, so that the Son of Righteousnes could not be seen to arise in the hearts of people; and now thou (with the rest of Babylons Merchants) which have long traffickt with their sorceries, art angry because thou hast had a share in her Merchandize, and hath gotten gain by selling of such traffick, which is as unsavoury salt, good for nothing but to be troden under foot of men, thou cryes like *Demetrius* for his shrines, *great is the goddess Diana*, and thou with others who have got a gain and trade by the aforesaid inchantments of the Harlot and her Merchants, thou cryes, *The Church the Church, the Ministry the Ministry, and Religion*, the National Ministry, which when the

the matter is enquired into, what the Church is, it is found to be no other then the Mother of Harlots who hath sitten upon the waters this many hundred years, and the Ministry is no other but them that are in *Balaams* way, and such whose hearts are exercised with covetous practices, and such as the Prophets and Apostles declared against, who sought for their gain from their Quarter, and who taught those things they ought not for filthy lucre; And for Religion, it is nothing but a profession in words at best without the life, or else some old traditions, humane inventions, and innovated customs, which hath been brought in since the Apostacy; but I say, because of thy gainful craft, thou art now busied as thou hath been diverse years, not onely against the Quakers, but against others who have separated from your hypocritical worships and deceitful formalities, and for this end thou hast bended thy tongue to tell lyes, and thy ear is open to mischief, that thou might get any thing to accuse the truth withal, and to set up and promote thy long trading with deceit, what, hath not the Hills and the Mountains, Parliaments, Protectors formerly gratified thee, that thou art so covetous and greedy of persecution and blood-shed? Though thy insatiable desire hath not yet been satisfied, neither I believe ever shall, yet thou shalt not go unpunished, and when Judgement comes upon thee, then may thou call to the Rocks and to the Hills to cover thee, and hide thee from the wrath of the Lamb, and from the presence of his holy Host, but they shall not be able to save thee.

What, hath not all the Beacons that thou hast fired given sufficient warning to all the Dragons host & to all the Beasts Army, and to all the Harlots Merchants, and to all *Babylon* children, that they might come out all to battel? they have been fired these five years, hast thou not gotten all thy host up together by thy Books which formerly thou calledst so, to withstand the Lamb & his followers, that thou art come on again with a fresh on-set to see if thou canst stop the way of Truth, that people might not receive it? for that is thy end in writing this lying History, as thou thy self hath confest, alas poor man, is this all thy strength that thou art able to make up, and are these all the weapons of thy war-

warfare, a company of vain Arguments out of the Priests Books which have written as thou hast done against the Truth, and old stories which thou hast received out of our adversaries writings which thou hast heaped up together to fill peoples minds which prejudice, that they might not receive the Truth? dost thou think this is like to prevail? a company of broken bowes and shattered spears, and lame Chariots, whose wheels have been often taken off, which we have over run and trampled down, that few will have any trust to these, or this is but to set bryars and thorns in battel against the Lord.

Thy Book thou calls *Hell broken loose, or a History of the* Quakers, published to preserve Christians against formality of Religion and Apostacy, and to the intent that thy Book might not grow old nor stick upon thy hands, as such other mouldy stuff hath done, thou saith *London Printed in the year 1660.* and so hath Printed a lie in the Frontize-piece of thy Book, thy Book by that time thou may hang up with old Almanacks or sell for waste Paper, and if thou begin with a lie and scorn, how dost thou think that this will be an Antidote (as thou calls it) against formality and Apostacy? Is not a lyar an Apostate, is not he that pleads for Popish Trumpery a formalist in Religion without the Power? he that reads but thy Title page may see what thy Book is within if he go no further, the Covenant of death is not yet broken in thee, and the agreement with Hell is not yet disannulled, and therefore all this smoak is come out of the pit in which thou delights to dwell.

And is this such a worthy piece in thy account, that thou must needs shelter it under the wings of the Officers of the Army of *England*, *Scotland* and *Ireland*? art thou so great a friend to them? and in thy Book tells them they were the in-let of Heresie and blasphemy, who art but yet an Episcopal stem, or at best a Presbyteral branch. I believe many amongst them will savour thy spirit, and know what uniformity and unity thou art for, which may be more properly called deformity and enmity, and so thy flattering Epistle when they see thy spirit will hardly merit thanks, and so that wicked spirit which could not be satisfied in the time of the former Parlia-

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Parliaments, and Protectors, ſtill perſiſts in the unſatiable deſire to ſee if the Army will gratifie thee, and turn perſecutors, but thou haſt miſt it far in crying a confederacy to the reverend Paſtors or Prieſts of *Scotland*, the Army knows right well or at leaſt might do, that the Prieſts of *Scotland* whom thou ſo reverenceſt have been alwayes hinderers, and obſtructors of the way of God and of his work theſe divers years, inſtance two or three hundred of them before the fight at *Dunbar*, who propheſied all like *Zedekiah* for the poor *Scots* againſt the Engliſh Army to go up and proſper; and curſed them and Excommunicated them, and gave them up to Satan and for diſtruction; but ſuch Prophets were made fools, and their divinations was madneſs, and God gave a ſufficient teſtimony againſt them and their deceived followers, wch I hope the Engliſh Army hath not yet forgotten, and for the Scotch Prieſts and their Doctrine and practice, 'tis ſo groſly ignorant and abominably prophane, as I believe many of the Army do right well know, but ſuch as are not ſatisfied, I refer them to a Book called *the Doctrines and Principles of the Prieſts of Scotland*, wherein may be ſeen their deceit, and how ſome of them hath ſaid they had reaſon to curſe the Magiſtrates from morning to night, becauſe that allowance was granted unto any to worſhip God in ſpirit and Truth who could not be ſubject to their traditional uniformity; and thou tells the Army in thy Epiſtle *that ruine is like to come upon all Religion and Piety, if God prevent it not by you or ſome other way*; they may ſee what Religion thou art of, and what God thou truſts in, and what piety thou art for, which may be rather called irreligious and impious, the Government of Religion and piety lies upon the ſhoulders of him who is a wonderful Councellor, and mighty to ſave, and able to defend them that are ſubject unto him, & would thou have the Souldiers or any others intrude themſelves into Chriſts Throne, unto whom all power is committed both to make Religious and preſerve pious them that do believe in him, this were to derogate from the honour and power which belongs to Chriſt who is head of the Church, who will not give his glory to another, and let all take notice of this that whoſoever hath ſought to take the honour

from him, and glory from him, he hath laid their honour in the dust, and their glory is become as the moth-eaten garment as hitherto it hath been evident; and thou tells them *they know the Scripture is Gods written Word and a holy perfect rule of faith and practice, and that it holds out that Christ is now in his humane glorified body in Heaven.*

If thou hadst said the Scripture is the Words of God written thou hadst said something, for the Word of God is one thing, and the words is another, though the words are a Testimony of the Word, and the Word and the Spirit which is one, which gave forth the words, are the perfect rule and foundation of faith, which was before the words, and is greater then the words, as we have often declared to thy dearest generation though they would not hear; and where doth the Scripture hold forth a humane glorified body in Heaven? thy deceit and ignorant mind holds out a humane glorified body, we say according to the Scriptures that Christs body is spiritual, and he is raised a spiritual body, and is glorified in a spiritual body and in a Heavenly body, which thou never knew, neither art like while the nature lives in thee in which thou now stands.

And thou saith in thy Epistle *that one day in seventh should be set apart for rational souls to mind the things of Eternity.*

And which is that day that thou wilt set apart? some of *Babylons* Merchants have cryed up one day and some have cryed up another day, and some have called the seventh day the Sabbath, and some have called the first day the Sabbath, and whether was Sabbaths made for man, or man for Sabbaths, and whether was dayes made for man, or man made for dayes? all time is in the hand of the Lord, and they that have Communion with him do mind the things of Eternity every day, and so they come to know the day of the Lord in which rest is given to the soul, and the creature hath rest though he labour in the Creation when that is done away in himself which hath oppresst; thou may go learn what this means.

In thy post-script (as thou calls it) thou saith *if any shall take offence for thy seeking to civil or Military Power to support Religion,* thy defence is, and thy belief is that thou *ought to seek to the higher powers to support Religion, and this is the Liberty of*

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the conscience, and that this thou may do *more acceptably then they who cross their own profest opinion as they have done* of late years *by motions, Councels books and Papers which they have delivered for these many years for the pulling down the Ministry and Steeple-house, and that their importuning the Magistrate to pull down Ministry and worship is a yielding of the cause.*

I say thy belief is without the true foundation, and so may properly be called unbelief, and thou errs in thy judgement, who seekes to civil or Military power to uphold Religion, which as I said before belongs to him who is the higher, and highest power; Civil and Military Officers are not for making Religion or setting up Religion, but are to keep the Peace, and to stop the violent doer, and to be a terror to evil works and workers, and a praise to them that do well, and that is their place to govern in righteousnes, but not to exercise Lordship over the conscience, which power belongs onely to Christ; and as for them who have delivered Books and Papers and words and writings to them who were in Authority to pull down the Ministry and Steeple-houses, or publike Ministry and worship, if thou intend the *Quakers*, as I believe thou dost, thy arrowes being shot onely at them; we have delivered, or caused to be delivered divers Books and Papers, wherein we have shewed them the grievous suffering of the People of God, by the heavy oppressions which they did suffer under, because of the hirelings wages and upholding of Mass-houses, things which hath been introduced since the Primitive times in the Apostacy, which aforesaid things hath been guarded and upheld by Lawes made in the Beasts power; now to make null those Lawes which were the ground of many oppressions, and in offence to many tender Consciences, this is not to pull down Religion, and that Ministry which can be pul'd down by taking away of Tythes and forced maintenance is no Ministry of Christ, but Ministers of Antichrist, and to deny paying to Steeple-houses, Clark wages, burying for the dead and such other like invented things, which many hath groaned under, is not to pull down Religion; for this I say to thee, and that which I can say to all, which no reasonable or equitable man will deny to be equitable or just, take the hireling Ministry to thee, and give him the fifth part of

thy estate if thou wilt, and erect thy Steeple-house like *Babels* Tower, but trouble not us with none of these things, and for declaring to the Magistrates that these things ought to be done away, and the law by which they stood which was made in transgression ought to be taken away, this is not to pull down the Ministry nor true Religion, but to overturn deceit and Innovation which hath obstructed and hindered pure Reformation which hath been talkt on, for these are but the rotten raggs of the Whores Menstruous garment; so thy defence is made void and ours standeth true, that the Magistrate or Military power hath nothing to do to prescribe any form of Religion to bind all unto, for this is an intruding into those things that belongs not to them.

Thou saith that thou dost *freely and sincerely affirm*, that thou hast *not knowingly wronged the* Quakers *in the least, but doth engage thy self to make good every thing* thou *charges against them that shall require it* of thee.

That we shall see afterwards how thou wilt make good that which thou hast charged some with; Hast thou not knowingly wronged us, when thou hast brought all those which thou couuts Hereticks all Europe over, and some parts else, and whatsoever they did or said, must be imputed unto us. I know thy envy in times past with the rest of the Priests was as much against them who were separate from your Assemblies as now against us, and all these things that thou hast racked up in this book out of Histories of *Germany*, of new *England*, which I am not credulous to receive from thy mouth, no more then I shall *thy History* as thou calls it of the *Quakers*, for thou which wilt lye of them which are so near thee, may report many untruths at a distance, and these things the hireling Priests were wont to charge upon the *Baptists* and *Independants*; but now we are become the object of all your reproach and your butt to shoot at, but we are in that which the Devil cannot prevail against, neither the gates of Hell.

In thy third Chap. thou saith, Thou wilt *Treat of the Predecessors of the Quakers*, and thou reckons up *Simon Magus*, *Menander*, *Saturnus*, how he taught that Marriage and Generation was of Sathan, and *Arians* who denied the Divinity of Christ, and *Pelagius* a Monk who held that a man without the Grace of God was able to fulfil all the Commandements of God,

God; and of *Balfidies*, that he taught that it was not Jesus, but *Simon* of *Cyrene* that was crucified in his shape.

These are none of our Predecessours, take them to thy self; and whether hast thou not knowingly wronged us in these things, and how wilt thou make every thing good which thou hast charged us withal? These things forementioned and many more which I shall pass over as not to trouble the Reader with, in which thou hast charged us falsly, wherein thou art required to make good the charge, or else cease thy clamerous tongue, these that thou hast reckoned up you use to call them *Arians*, *Saturnians* and *Palagians*, but now thou hast made them all *Quakers*.

In thy 13th page thou manifests what spirit thou art of, thou tells of *the old Church-Government being taken away* (to wit, *the Common-prayer Book*, taken out of the Mass-book) *then began Sects to arise*; So that it seems thy chief Reformation and Religion is but the old Lithurgy, which is little better then the Mass; and the Ministers the old corrupt Bishops that the earth groaned with the burthen thereof, whose Ordination & Call is from the Pope their Original, and from the Church of *Rome* your Mother, from whence these State-hirelings which burthens the whole Creation sprang forth; thou would have all confined unto this dark mist, and compelled to worship according unto those popish Traditions held forth for publick worship in that time.

Further thou brings a heap of lyes out of *Baxter*, a man at enmity against all goodness, who hath written many lying Books against the living Truth, for which the Lord God will call him and thee to account.

Thou sets down some of that which thou calls our Principles in the 16th page, How that we *deny all Officers in a Common-wealth*; and how we *deny all Relation, as Brother and Sister, Magistrate, Master, Father, Mother, Son and Daughter, Husband and Wife, and that Husband and Wife should part asunder, and that all things should be common*; All these things shall turn upon thy own head; and now to the light in thy Conscience I speak, which thou despises, whether thou hast not wilfully wronged us? and I require of thee according to thy promise, to make these things good, but I believe thy proof is out of our Adversaries Books, *Baxters* and the Priests of

New-Castle, which things have been answered, and their lyes turned upon their own heads.

In the 17th page thou hast gathered some words and Sentences out of our Books, many of them are so evident and manifest truth to all that are come to a good understanding, that they need no vindication, for they will vindicate themselves, and have an evident witness in every ones Conscience that believes, so far as thou hast truely transcribed them; and many of those doctrines and practices which thou hast set down as errours, the Scripture will bear witness too, and the example of the Saints Evidence, and the judicious will receive with gladness of heart, and by it thy envious Spirit will be made manifest to all where thy lying story shall come.

In thy 30th page thy lips being accustomed to utter forth lyes and deceit, thou proceeds and sayes, *That the* Quakers *say that a man is Justified by the merit of good works, and inherent Righteousness*; and how that we *hold the real Corporal presence of Christ in many places at once, and overthrows the Articles of Christs humanity*; and further thou saist, *That Christ is Corporally in Heaven*; But for proof I expect none from thee, for thou speaks as though thy tongue were thy own, and I charge thee to instance where in all our writings we have said that a man is Justified by inherent Righteousness, or where thou finds real Corporal presence, or where it is written in the Scripture that Christ is Corporally in Heaven; Yet the man Christ is at the right hand of God, from whence he shall appear to thy Judgement and Condemnation, except thou repent, and Christ, Gods Righteousness must be revealed within, by which the Saints are Justified.

In the 31 page thou tells of the Actions and Manners of the Quakers, and thou sayes, *They will not put off their hats before the highest Authority*; and how they *stood covered and* thou-ed, *and* thee'd *the Chair-man and Members of Parliament, to the great dishonour of the Authority of* England, *as ever was admitted*; This showes that the Authority of *England* hath in times past been out of the Authority of God, and in the same Authority which we find mentioned in the Scripture, before whom the Prophets, Christ and the Apostles were brought before, though many of the Magistrates then were out of the power of God, yet they did not reprehend them for

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vent of hats, or caps, or bowings, or saying *thee* or *thou*, and in scorning the Committee and Members of Parliament did count it no dishonour, though thou doth who art a busie body, but fools loves to be medling.

Then thou proceeds on and sayes, *They will not Petition men, of the greatest Power, witness all their Addresses to the Protectors*; and also tells, *How a* Quaker *in* Hartfordshire *swore against them that pulled down the house where the* Quakers *met*; It is not consistent with them that are in the truth, and in the power of God, to come with fained Petitions full of flattery and deceit, which answereth not Gods witness, but rather the wrong part which would be courted & flattered; which holds under the Just, neither can they who are in the truth make such fained complemental Addresses as the hireling Teachers from all quarters of the Nation did to the late Protectors, who flattered them and told them they would stand by them, and lay down all for that which they asserted, and called one of them *Joshuah* and the other *Moses*, and said, They committed the keeping of the Faith of our Lord Jesus Christ unto them, and such like Blasphemies; but as soon as the wheele turned about in the next month, calls them Traitors, Tyrants and Ussurpers; and these were your sinking Addresses and your fained Supplications, which all sober and understanding people were ashamed of; and thy Priests which thou calls Ministers, and their Confederates which thou calls Christians, have flattered them and bowed under every deceit, & turned with every wind, instance in the dayes of *Edw.* 6 *Hen.* 8. *Eliz.* and *Mary*, and *Charles*, and when these were overthrown which you used to call Gods annointed, then you strike in with what thing soever arises, as instance one Parliament after another, and then for Protectors, and then no Protectors, but a Parliament; and thus have you flattered each of the Rulers though never so unjust, till the wrath of God hath sunk the most of them, because they have hearkened to flattery and deceit, and had not their ears open to them with whom the Counsel of God is; we have Counselled them oft, and have forwarned them in all plainness and nakedness of heart, though our Counsel hath been rejected, yet God hath fulfilled our Testimony thus far upon them all; And as for the *Quaker* in

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Hartfordshire, who thou saith swore against some who did abuse him and the *Quakers*, I do believe he was one of thy own generation, and lately one of your Popish Parochial Congregations instituted first by Pope *Dionysius*, although the man was more moderate then the rest, and did grieve to see his Neighbours abused, and sober people disturbed, and the house broken down, & blood shed,& that by the Justification of thy Sir T. H. the man not being convinced of the unlawfulness of an Oath, did give Testimony against the riotous persons and evil-doers, and against him who incouraged them in it; And shall he be condemned by thee who acteth the same thing, was it evil in him and is it Righteous in thee? Although I do not justifie the thing, for it is known to many thousands in the Nation that the *Quakers* will not swear upon any account, least they should fall into condemnation, but there is none can escape thy slanderous pen who loves uprightness and truth; but all thy smitings in the dark will at last fall upon thy own pate.

Further thou goes on and saith, *We cry up Liberty of Conscience, but are not willing to give it to others*; because thou saith, *Many thousand times some Ministers hath been disturbed by them in their Religious exercises.* That Liberty which we would enjoy our selves, the same we can and will allow unto all men, which is most equitable; and though we have gone into the Steeple-houses and old Mass-houses, and declared against Idolatry and deceit, formality, feignedness and hypocrisie, or spoken the words of truth and soberness, either in exhortation, admonition or reproof, this was the manner of the Apostles of Christ, whose Consciences were exercised in purity towards God; but that which was order in the Churches of Christ, is counted disturbance by you Mass-house-worshippers, and yet you would arrogate unto your selves the name of a Church, and yet are out of Gospel Order, you are for the liberty of the flesh, and not for the Liberty of a pure Conscience

Thou saith, *The* Quakers *are grievous lyars*, and thy proof is that Richard Hubberthorn said, *That the wicked are not to read the Scriptures*; and E. Burrough saith, *The wicked and ungodly are to read the Scriptures, and not the godly*; and thou sayes, *In this they have not both spoken truth.* We know no lye is

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of the truth, but of the Devil who abode not in the truth, and we are redeemed out of lying by the truth which hath set us free; and thou art found the lyar thy self, for the words both of R. H. and of E. B. thou hast perverted and not spoken the truth, as afterwards may be made more manifest.

In the 35th page of thy lying story thou saith, *The* Quakers *hath succeeded much, and hath prevailed in these Nations, and beyond the Seas*; but thou *hopes where ever thy Book shall arrive before them, the people will so well know them as to abhor any further acquaintance with them.* Here thou hast manifested thy spirit to be like the envious Jews, who crucified the Lord of Life, and persecuted the Apostles from City to City, sometimes running before them with their lyes, and sometimes after to oppose them, & to stir up the Vagabond-fellows & the ruder sort of people to oppose and abuse them; yet notwithstanding the truth prevailed, and many believed on the Name of Christ thorow their words which they published unto them; we have found the like opposition, not onely from strangers but also of our own Countrey-men, and have had many such lying stories as thine sent before us, and spread over the Nations, and yet God hath carried on his work, notwithstanding all rage, oppolition and cruelty it hath prevailed and shall prevail, for so is the Purpose and Will of God; and they who shall see thy book, who are but reasonable men, will abhor and detest thy envious spirit, and truth shall be more advanced, and that shall be fulfilled, the remainder of the wrath of man shall turn to the praise of God.

Thou sayes, *They are a very cruel bloody people, if we may Judge the Lyon by his paw, or what is abundantly in their hearts.* God Will confound thy lying lips and thy deceitful tongue; whose blood have we shed? can we not say and that of a truth, and have our Testimony by Gods witness in every man, that we are clear of the blood of all men? Nay, on the contrary, hath not our blood been spilt in your places of worship which you account holy, and hath not many suffered in bonds until death, by the reason of the oppression of the blood-thirsty Priests of this Nation? and thou might well have been silent if thou hadst not had an impudent face; have not we much to lay to your charge and that truly? what dost thou judge of thy godly Ministers in *Lancashire* and *Cheshire*, whom thou calls the valiant Captains of Christs Army, which preached up the people into Rebellion upon pain of Damnation? And others said, except they went to the Randevous, it was much if they were saved; And others said, the Nations must be purged with blood, to shed the blood of all those that withstood them; And others said, if

God would ſtand as a Newter, they had men enough; & ſuch Blaſphemous words and doctrines were uttered, which are too tedious to relate, and all this quarrel they ſaid, was againſt the *Quakers*; Now let the Reader Judge the Lyon by his paw, and what is in theſe mens hearts by their words and actions before mentioned. And now to conclude this in thy own words, what would not theſe men do if they had power to their will? But the power of the Lord God preſerves the innocent, and is againſt all the workers of iniquity; I ſhall not trouble the Reader with what Prieſt *Ford* and *Fowler* of *Redding* hath gathered up out of Prieſts books, which they have vomitted forth againſt the way of truth, nor what *Tho. Underhill* hath licked up and vomits out again, which is but that which hath been vomitted up before; ſo that it may be ſaid of them all as the Prophet ſaith, Their Tables is full of vomit, and filthy ſpewing covers them all; all which things hath been anſwered over and over, but that ſwine loves to be wallowing in the mire, and doggs loves to lick up their vomit, and the envy of the wicked will not ceaſe till he be cut off, nor the evil eye for watching after miſchief till it be put out; And now *Tho. Underhill* and the reſt of thy party, who reſiſt the Spirit, if I would recriminate, might not I more juſtly and truly bring many thouſand bad examples acted by your party, who are accounted Chriſtians, and charge them all upon you, then all theſe things in thy lying ſtory, which thou haſt brought againſt the *Quakers*.

If I ſhould go from Pariſh to Pariſh, as thou haſt done from one end of the Land to another, and alſo beyond the Seas, and ſhould I reckon up all the fornicatours and adulterers, all the thieves and murtherers, all the proud and covetous, all the fighters, brawlers, railers, drunkards, cheaters and defrauders, and ſhould charge all theſe upon the *Presbytery*, what a Volume I might make, And were not this a juſt Retaliation? would thou count it an equal thing, or would it be accounted Juſt in the ſight of ſober men, if I ſhould charge the moderate and guiltleſs with theſe things beforementioned? then Judge thy ſelf for thy envy and fooliſhneſs, and let thy mouth be ſtopped for ever, for accuſing thoſe whom God Juſtifies.

In the 38 page In thy Obſervation on the whole Hiſtory, *That one may talk much of God and Chriſt, and of the things of Religion, and all in vain; and how the coming in of unbelief ſhuts out Truth, Faith and Piety, and the great danger the Nation is in by being overrun with hypocriſie and formality in Religion, and how many hath the form of godlineſs, but denies the power.* He whoſe eye is open may ſee the intent of thy Hiſtory is to reſiſt the power of truth, and to ſtrengthen deceit, and this ſhall ſtand for thy own lot, and for the Congregations and Aſſemblies

thou art pleading for, who at the best are but in the suburbs of *Babylon*, who talk of God and Christ, and of the Spirit and of Religion, but all in vain, for nothing is brought forth among you but formality, deceit and hypocrisie, and errour and unbelief, and a form of godliness hath long covered the Nation, and Truth, Faith and Piety hath been rejected, and the power of godliness; but now hath the Lord appeared, and hath rent the vail, and manifested the deceitful workers and hypocrites, and though thou be observant as to others foot-steps, yet thou hast not viewed thy self, neither pulled the beam out of thine own eye, neither hath discovered thy envy, nor the murderous spirit that rules in thy heart from whence all these muddy waters flows forth, and all this fog and mists arises which darkens the air, which whosoever receives in, their understandings comes to be darkned; but all that fear the Lord will see that out of thy corrupt heart all this mischief which thou hast long been treasuring up doth now come forth, upon which the day of wrath will come both upon thee and it.

Thou saith, *The* Quakers *hath no reason in the world to boast of their sufferings as they do, for they have suffered as evil-doers, for being uncivil to Magistrates, and disturbing Gods people in their Assemblies, and for being lose-bodies and some other known wickednesses, and all their charging Courts and Justices with persecution falls flat to the ground.* We are no boasters, but rejoice in our sufferings for Christs sake, neither are we weary, but are willing to bear and suffer, till the Lord arise and plead our Cause, and our sufferings are recorded, and the Lord hath considered them though men would not, and hath overturned many and rebuked many for our sakes, and it is he that justifies us, and who art thou that condemns us? the Testimony of our innocency and the causeless suffering hath a witness in many thousands hearts, who are not like thine as flint; and what uncivility hath any to lay to our charge, as against Magistracy, whom have we wronged, or what violence have we done to any, except thou Judge that incivility, because we do not complement, bow and flatter, and make feigned Addresses, like thy generation? and this, *your Highness*, and the other, *your Excellency*, and another, *my Illustrious Lord*, and the next week or next month call them Traytors, Tyrants and Usurpers; and as I told thee before, that which was order among the Churches, is accounted disturbance by thee, which evidently manifests that you are in the Apostacy, and out of the Christian Religion which was professed & practised among the Primitive Christians; and for any known wickedness among us, I am out of all doubt, if thou had any thing thou would preach it upon the house top; known wickedness hath God

redeemed us from, which thou yet wallows in & yet takes delight in; And therefore all these known and wicked abominable falshoods and lies is come forth, besides the abusing of our words and false representing what we have written as our Doctrines to the world, and this thou hast done, sometimes added to our words, and sometimes detracted from them, and sometimes adds thy own Collections, and then presents them to publick view as our Errours and Blasphemies; and as for Courts and Justices, Magistrates and Rulers, many of them hitherto hath ruled by the Dragons power and not by the Power of God, and in that many hath incouraged the evil-doers, and hath not listned to the cry of the oppressed; therefore hath the Lord God overturned them, and their day is past, and our charges against their wickedness and persecution, neither our Testimony, neither our sufferings hath fallen to the ground, but stands as a record against them.

And thou saith, *It is high time for all the redeemed ones, and sanctifie ones, and Children of Grace, the Favourites of Heaven, honest, godly, sincere Christians, Children that will not lie to improve their intrust in God, for this sinful devided Nation.* What dost thou own any to be redeemed and sanctified, or to be Children of Grace, or that doth not lie, and yet cryes out of perfection as Blasphemie, or that any should come to or live by that which is perfect; if thou exclude the Quakers to be any of these, they will not find many redeemed, sanctified, honest, godly, sincere Christians; and all your improvement and your intrust which you have in God and in Christ will but amount to a small dram, you all of you hitherto as you have said, have improved your intrust, and hath sought God, as you have said, by your prayers and humiliations for the suppressing of that which you call heresie, and yet you have had no answer, neither hath he listned nor will he listen nor bow down his ear unto you because your hearts is full of abominations; and as for relapsing into Popery, you never came out of it, witness the Priests Popish Ordination, their Popish Attire, your Popish Mass-houses, your Crosses and Bells, your Popish Tithes, Easter-reckonings and Mid-summer dues, your Popish Colledges, your Popish Crosses and your Popish Images in and about your Idols Temple, and because of the holding up of those things, the hearts of many of Gods people are made sad, and because you would hold up your Religion by swords and clubs, and persecute others who differ from you in this, you are one with the Papists; And is this all thy Reformation that thy godly Ministry can bring forth? You have travelled in vain & spent your strength for nought,

sought, and because of these things the hand of God is against all in the Nation who hold them up, and who is he that can alter the Councel of the Lord? and God will not be reconciled to the Nation till these things be done away, because of these things and many more grievous oppressions which hath been holden up; therefore God hath broken them in the midst of their Councels, and confounded them in the midst of their devices, and will confound and overthrow all deceitful workers and unprofitable talkers such as thou art, and one hill shall fall after another till there shall be a great plain, that the ransomed of the Lord may walk over and worship the Lord together in spirit and love and truth, in joy and gladness of heart, even as when *Israel* kept the feast of Tabernacles.

And now I shall come to let the Reader see how thou hast falsified our words which thou hast added thy own imaginations to, and then hath quoted our Books to make people believe they are our words when as they are thy own forged lies, the which I shall return upon thee.

First, Thou sayes George Fox *In truth defended* saith *that Preaching the Word Praying and singing are no appointments of Christ*, when as he saith no such thing, but the hireling Priests divination and feigned Prayers and other mens words in rhime and Meeter are the inventions of men and not the Ordinances of Christ.

Secondly, Thou saith E.B. *In truth defended* saith, *The Priest taking Tythes in the time of the Law was evil, and proved them to be false Prophets and deceivers*; When as he saith quite contrary, that the Priests took Tythes under the Law, according to the command of God, but now the Priesthood was changed, and the Law was changed; and them that Preach for hire, and seek for their gain from their quarter, or take Tythes, are in the steps of false Prophets and deceivers, and no Ministers of Christ.

Thirdly, *That its dangerous for the ignorant and unlearned to read the Scripture, and the Ministers of it are the Ministers of death*; Now thou hath detracted from the words; There it is said that it is dangerous, for thee to take the Scripture to War against the Saints withal, and to make a trade with it, and give carnal Exposition and then sell them for money.

Fourthly, Thou tells of one Master *Kellet* in *Lancashire* and his queries, *Whether did not Christ Institute his last Supper with bread and wine?* and *R.H.* saith, The bread which Christ called his body is his Church, which words thou hast mangled and perverted, as thou hast done the most thou hath medled with, there is no such man as Master *Kellet*;

the words are these in *Truths Defence*, 103. *Christ did not speak of bread and wine, but he took bread and brake it, and said This is my body*; and we witness the breaking of the bread which is his body, and in this answer, there is not one word of Church.

Fiftly, *E. B.* In answer to *Firmin*, his words thou hast perverted, and would bring this as a contradiction of *R. H.* thou saith *he allows onely the wicked and ungodly to read the Scripture, such as the Scribes and Pharisees, and not the godly*; And not the godly is thy own adition: he spoke concerning the Scribes and Pharisees who thought to have Eternal Life in the Scripture, he saith this was spoken to the Pharisees, and not to believers, yet believers is not excluded from reading the Scripture, for them it pertains to and they understand it; but thou art like the Spider where the Bee gathers honey, gathers that which is corrupt, and in thy conclusion of thy story thou takes in hand to supplicate God; and thou saith it is *for the help of them that need it*, this thou might have spared till the old Prelates had come up again, it may be some Synod of them will add to the Book of Common-Prayer thy late service and worship; dost thou think the Lord will hear thy hypocrisie & lies without returning his judgment on thy head? Thou tells of some *that sets light of Christ and his blood and Word*; thou art one of them that sets light of Christ and counts his blood as a vain thing, as thy own words in thy Book shall testifie, where the Reader may observe, when we have testified of the true light wch lighteth every man that comes into the world, who is the way to the Father, thou hath set down our words for blasphemy and errour, when divers of them are the words of Scripture, and none of them but the Scripture will testifie unto against thee; And as for the blood of Christ and the blood of the everlasting Covenant, thou accounts a vain thing and an unholy thing, even which cleanseth from sin and and bears witness against it, and subdues it, and makes them that receive it conquerers over sin, but thou that cries out against perfection or freedom from sin, and counts this errour and blasphemy, thou denyes that which sanctifies and cleanseth from sin, and counts it unholy and vain, and so if the Lord should hear thee and grant that thou prayes for, destruction would come upon thee, and thou art one of the formal professors that had need to repent of thy deceit, before thou can pray unto God either for thy self or others; but enmity and wickedness lodges in thy heart against the Lord and the way of truth, and thou hast resisted the Counsel of the Lord against thy self; and therefore woes, plagues, thunders and storms is truely thy portion, and nothing else must thou expect, which undoubtedly will come upon thee, except thou repent, and

it will be hard for thee to find a place of repentance, for it is yet hid from thine eyes. So I have answered thy lying History by which thou would inchant peoples minds, and have discovered thy deceit, and thy poison which thou hast put in that thou calls an Antidote, that so the simple may not be deceived with thy lies and cheats, neither the innocent betrayed; only I shall return a few of thy lies upon thy own head, which thou hath forged up against the *Quakers* out of thy corrupt heart, and out of the lying stories of the Priests, with whom thou art in league; but he that sits in Heaven laughs you to scorn, and all whose eyes the Lord hath opened, will have thy lying History in derision and lothe thy enmity, and testifie against thy spirit as not to be of God; And because thou hast said in thy advertisment to the Reader, that thou hath not knowingly wronged the *Quakers* in the least, I say thou hath either knowing or ignorantly wronged them, and both thou must repent before thou find mercy; and because thou tells the Reader thou will make good every thing thou hast charged against them to any who require it, I do require thee to make these ensuing things good.

1. That the *Quakers* deny the death and Ascension of Christ.
2. That we deny the Divinity of Christ.
3. That the Priests under the Law, that take Tythes did evil; and for it were counted false prophets and deceivers.
4. That a man is justified by the merits of his own good works.
5. That the ignorant may not read the Scriptures.
6. The *Quakers* are a carnal and bloody people.
7. That the *Quakers* are bewitched and possessed by the Devil.
8. That Christians are worse then Beasts.
9. That the body of Christ is not in Heaven.
10. That Christ as man had his failings.
11. That man is not reconciled to God until he can stand by his own power perfect.
12. That Christ was a single man, true man and died for us.
13. That without the grace of God a man may keep the Commands of God.
14. That they deny the relation of a father, a brother, or a wife.
15. That all that the *Quakers* have suffered, is for evil doing, being Malefactors.

These amongst many others thou art required to prove, and to make good, as thou hast promised, or else for ever stop thy lying lips, and own thy condemnation for thy envy and false aspersions; and these things I lay at thy door as lyes, see how thou wilt clear thy self in

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the sight of them unto whom thou hath written thy story; many filthy and ungodly stories is besides in thy Book, which I shall not trouble the Reader or cumber his mind with thy filthy stuff, but in what is already declared thy deceit will be made manifest and laid open, and truth cleared from thy lies; and that will be satisfaction to him who desires that all who love the Lord may be kept out of the snares and temptations of the Devil who goes about seeking whom he may devour, like a roaring Lion; and thou may see whose foot-steps *Thomas Underhill* hath trode, who hath ranged up and down from age to age, from Nation to Nation, from one region to another to fetch up lies and fabulous stories to resist the truth withall, whose reward will be according to his works.

London 29. of 9. Mon. 1659.

FRiend, Consider what thou hast done: O how hast thou brought a vail of bad Report upon thy Name amongst all that fear God? And how hast thou hurt and wounded thy self by thy own wickedness? and the Scripture is fulfilled upon thee, *The wicked deeds of the wicked shall slay him*; What hast thou no better use to make of thy time then to spend it with inventing Mischief against a despised people that seek not the hurt of any one, but thirsteth and waiteth for the glorious appearance of the Son of God and what thou hast sought to do against them, shall be the weight upon thy own Conscience in the dreadful day of God, whose heavy Judgments thou canst not escape. Alas for thee, poor man, thou feeble Child of *Babylon*, whose strength is weakness, & whose wisdom is meer folly in the sight of the Lord; The Children of *Zion* do not fear thee, neither do they regard thy Revilings, for they dwell in a safe Habitation, and are at perfect Rest, and are above all the fiery darts which in thy envy thou shooteſt against them, and thy reward shall be according to thy Works, and the multitude of men shall not be able to deliver thee from the wrath that cometh against thee from the Lord, and all the false Prophets and Wolves in Sheeps cloathing, with whom thou hast taken part against the Lamb and his followers, they shall be a broken Reed for thee to lean upon: for why? Alas, the determination of the Lord is against them, and the day of their sorrow is approaching; and hadst thou been wise for God, and for thy own Soul, thou wouldst not have indangered thy own Soul on their defence; And though we have no Goals, Prisons, Stocks, nor Whips, nor yet any unjust or cruel way of dealing towards you as you have had against us, yet we have the Lord to be our Armour, and he is the only Rock of our Defence, and he is stronger then man, and in him we trust; And what are all thy Lyes and Slanders unto us? And what though *Baalam* for a Gift may seek Enchantments against us, yet there is no Divination found against the Elect Seed; and seeing thou hast gone in *Baalams* path, thou shalt reap his Reward, who art an enemy of Righteousness, and a perverter of the right way of God, whose end will be Woe and Misery; Wherefore consider, O thou vain mortal man, that must die and come to nothing, Wherefore hast thou set thy self against God, and heaped up thy multitude of envious Words, Lyes, and Slanders against his people? What is the Fruit of such a Work but eternal Vengeance from the righteous God? And though thou art come to the end of the Battel, and hast helped *Gog* and *Magog* according to thy strength, Yet *Friend*, our City cannot be shaken, its Foundation cannot be removed; And what art thou, vain ignorant Creature, that hast fought against God and his People?

THE END.